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ZOROASTER WENT TO BERLIN!

OR: The Ladder of Perfection

BY

MANECK PITHAWALLA, B. A., B. SC.

PRINCIPAL, SIRDAR DASTUR HOSHANG HIGH SCHOOL

POONA

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SECOND EDITION

POONA

1919

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Do Thou let down Thy golden ladder, Lord
And on their hearts 'Pashema nu'm' record

TO

THE SACRED AND LOVING MEMORY
OF
MY BROTHER BEHRAM : AGED 16
WHO SUDDENLY SOUGHT
THE 'HOUSE OF SONG'
IN SEPTEMBER
1918

Whilst thus thy soul dwells high in heav'n—so glad
We here below kneel down on earth—so sad !

FOREWORD

The present essay is not the wild dream of a proselytising mind but is an earnest attempt to bring into relief the vast potentialities of a "Faith long dim" for the modern world, to crystallize all that is the very best in old Zoroastrianism for the new era that is now dawning upon us with the advent of 1919 —a year which is to see tremendous changes, unparalleled in the Story of the World in every walk of life. The writer hopes that in the reconstruction schemes proposed by the various self-determining nations, the sublime and simple teaching of Zarathushtra Spitama will not be overlooked.

The aim in this brief, popular treatise has been to clear the ground only for a further study of the unexplored fields of the Zoroastrian literature and to attract the 'educated' *youth* towards this much neglected subject.

The matter has been reproduced from the editorial columns of the *Dnyan Wardhak and Masik Mitra*, an Anglo-Gujarati Monthly published in Bombay.

RAMA STREET,
NAVSARI,
1-1-1919

M. P.

PREFACE TO THE SECOND EDITION

Encouraged by the fact that the first edition of this essay on *Practical Zoroastrianism* was sold out within a month of its publication, I re-issue it with alterations, additions and corroborative facts (not too many, I hope), and offer it again to the rising Parsee generation as well as to those "who value the records of the human race."

It is needless to add that although the title of the brochure appears somewhat awkward to some of the orthodox, I do not yet see the necessity of changing it. Certainly it cannot form anything more than "a tag on which to hang much good moral teaching" both for the old and for the new world, and in this spirit alone it makes a second appearance by the grace of Ahura Mazda.

For the benefit of beginners in Avestan Studies a short bibliography of the most useful books on the subject has been added to this new edititon.

Jamshedi Naoroz, 1919
3, Arsenal Road
POONA

M. P.

ZOROASTER ! Thou solace sweet to man
In this fond age of speed and strain and storm,
E'en after thousand, thousand summers' span
How proudly do we round Thy banner swarm
And grow on exiled shores like Thee so wise,
As drifted corals rise on submerged piles
And raise aloft to nature's glad surprise
A lake-lagoon of lovely living isles.
So long as human thoughts in pure air blaze,
So long as human tongues Lord Ormuzd name
And still His seven-sided spirit praise,
So long as human hands pure virtues frame,
So long shall Thine enchanting Gâthâs glow
And bright like Thy red flames so well we know!

IF ZOROASTER WENT TO BERLIN!

Now when the human mind is overcast,
And clouds are hung o'er lands and seas, of late;
Now when the Druj moves on triumphant fast,
And needy folk put out the Lamp and wait
Upon their swollen lords, who vices stock
At meanest price and spurn our sacred see,
Our Âtash altars, pilgrim train, and talk
Of soul-less unity, how need we THEE!

HUMAN nature repeats itself, and yet in a stereotyped fashion the world invariably says: "History repeats itself." If we glance over the thirty to forty long centuries that have rolled over the age of the Great Master of ancient Persia, if we in all earnestness take stock of the human achievements and reflect upon the manifold destinies worked out by millions upon millions of "human atoms", the little "grains of animated dust" blown hither and thither by a breath all unknown to humanity, then it remains obvious that certain patent human issues repeat themselves. What with the traditional tales of the Turàno-Iràniaŋ wars of the Kyànian Dynasty; what with the pre-historic Màhàbhàrata fought on the plains of Kurukshetra; what with the Greco-Achoemenian days of the thirst for a world-empire; what with the wars of the Sàssàno-Roman civilisation after the Christian era; what with the

Christian Crusades of the Middle, and the Catholic, Slave and Female Emancipation Wars of the later ages; and with those of Charlemagne, Napolean and the Neo-Napolean of the twentieth century,—we have the Story of the World full of feuds, internal as well as external, local and foreign, that fill its pages from cover to cover. Even in the nineteenth century we have had too much of Herbert Spencer's 'Re-barbarisation'* in the old as well as in the new world. Such a scientific mind as his sagaciously conceived in the beginning of our own century that "On every side we see the ideas and feelings and institutions appropriate to peaceful life replaced by those appropriate to fighting life. In all places and in all ways there has been going on during the past fifty years a recrudescence of barbaric ambitions, ideas and sentiments and an unceasing culture of blood thirst. If there needs a striking illustration of the result, we have it in the dictum of the people's Laureate that the 'lordliest life on earth' is one spent in seeking to 'bag' certain of our fellow-men!" Man, beyond all doubts, has proved himself to be a "fighting animal," that last relic of the by-gone palæolithic age.

The past European Carnival, which for nearly five years took its heaviest toll of precious human blood on five different fronts and has resulted in the reduction of many a flourishing city to ruins, many a centre of learning and wisdom to trenched areas, and poetic minds like those of Rupert Brooke, Francis Ledwidge, Joice Kilmer and many others to dust, has now been drawn to a close and Peace has stepped into our parlours once

* Reference "*Facts and Comments*" (1902) pp. 132–133.

again. Its end has been as abrupt and unexpected as its beginning, and we all—Easterners as well as Westerners—are now taking a deep breath of relief after the piercing pangs and desperate days of a modern War. Though people in India have only lately begun to feel the sting of the great war-cobra and though the Asiatics have had their usual "dreaming attitude" continued throughout, yet there is not a house in Belgium or France or Servia, there is not a home in Britain or Italy or New England that has not lost a relation or two at the Fronts. So misfortunes never come singly; and fever, fire and famine have had their due also. But fortunes too never go singly; and hence it is that people are now expecting a thousand years of peace and nothing but peace. There was not a great Prophet nor a gifted poet who did not sing of the event of Renovation in the "Creation's final end."[1] The enchanting *Vista* of Symonds,[2] it seems, has already been unveiled :

"These things shall be ! A loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls,
And light of science in their eyes.
They shall be pure from fraud, and know
The names of priest and king no more ;
Nation with nation, land with land,
*In*armed shall live as comrades free ;
In every heart and brain shall throb
The pulse of one fraternity.
They shall be simple in their homes,
And splendid in their public ways,
Filling the mansions of the state
With music and with hymns of praise.
Woman shall be man's mate and peer
In all things strong and fair and good,

1 Ref. *Yasna* ch. 62, 3. 2 Ref. *A Vista* by J. A. Symonds.

Still wearing on her brows the crown
Of sinless sacred motherhood.
High friendship hitherto unknown,
Or by great poets half-divined,
Shall burn, a steadfast star, within
The calm, clear ether of the mind.
New arts shall bloom of loftier mould
And mightier music thrill the skies,
And every life shall be a song,
When all the earth is paradise.
There shall be no more sin, no shame,
Though pain and passion may not die;
For man shall be at one with God,
In bonds of firm necessity."

And Cowper's *Millennium** appears to have come now:

" Oh scenes surpassing fable and yet true,
Scenes of accomplished bliss! which who can see,
Though but in distant prospect and not feel
His soul refresh'd with foretaste of the joy?
Rivers of gladness water all the earth,
And clothe all climes with beauty: the reproach
Of barrenness is past. The fruitful field
Laughs with abundance, and the land once lean,
Or fertile only in its own disgrace,
Exults to see its thistly curse repeal'd.
The various seasons woven into one,
And that one season an eternal spring.
The garden fears no blight and needs no fence
For there is none to covet, all are full.
All creatures worship man, and all mankind
One Lord, one Father. Error has no place:
That creeping pestilence is driven away;
The breath of heav'n has chased it. In the heart
No passion touches a discordant string,
But all is harmony and love. Disease
Is not. The pure and uncontaminate blood
Holds its due course, nor fears the frost of age."

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* Ref. *The Task*. Bk. 6.

Here is an echo of the prophecy of *Frashokereti* and with Zarathushtra Spitama we sing:

The World shall live once more,
The dead shall rise again;
The good come to the fore,
The evil be in vain!*

Are wars then really over? Are we now surely to be members of a new council of life? Will the leaf, that has fallen anew out of the tree of time, remain ever-green? Shall we now have "honeyed nights of sleep" and harmless days of "sweet recreation," or shall we only weep for those who "told this sad, glad world goodbye"? Hark, now, the silent voice of the great Poet Laureate sings from his grave:

"O who is there the simple fool,
Who says that wars are over?
What bloody portent flashes there,
Across the straits of Dover?
Nine hundred thousand slaves in arms
May seek to bring us under;
But England lives and still will live,
For we'll crush the despots yonder.
Are we ready, Britons all
To answer foes with thunder?
Arm, arm, arm!
O shame on selfish patronage!
It is the country's ruin.
Come put the right man in his place,
And up now and be doing.
O gather gallant volunteers,
In every town and village,
For there are tigers—fiends, not men
May violate, burn and pillage.
Are you ready Britons all,
To answer foes with thunder?
Arm, arm, arm!

* Ref. *Bundahishn*, ch. 30; *Dinkard* Bk. 5

Up, stout-limbed yeomen, leave awhile,
The fattening of your cattle;
And if indeed ye wish for peace,
Be ready for the battle !
To fight the *battle of the World,*
Of progress and humanity,
In spite of his eight million lies
And bastard Christianity !
Are we ready Britons all
To answer foes with thunder !
Arm, arm, arm !

Prophetic words these indeed in Lord Tennyson's posthumous poem[1]! We already have had enough of slaves-in-arms, tiger-fiends, their lies and "bastard Christianity" !

Who that had eyes to see and brains to think did not witness the huge bon-fire reducing an effigy of the ill-informed Kaiser to ashes and blazing for many a long hour in bright-red flames against a dark background, and did not understand the very crux of the World-War story ? Who would dare to say that it was "going back to barbarism" and not burning away the *emblem* of Evil by means of the Holy Fire ? Right in the brow of the memorable twentieth century, we find the truly civilised world going back to the righteous days of Zoroaster and utilizing His own chosen instrument of the Divine Fire[2] in order to purify, nay comfort, this desperate world. Yes, in the most perfect complications and entanglements of modern Germany's "complete preparation, thorough organisation and deep deception", the world has just begun to realise the same old complex human problem which was set to the great Prophet of Airyanevaejo by Ahura Mazda and whose solution He

1 Published after the out-break of the War in 1914 by the poet's grandson.
2 Ref. *Yasna*. Ch. 36

found centuries ago so philosophically and so accurately. Only a good thought is required and to the mind will recur the amazing discovery that in the past European Drama we have had a repetition of the Crusade of Zoroaster,[1] in the ex- Kaiser an incarnation of the *Druja* and in the resultant force of a lasting Peace a re-vision of his irrefutable principle of Purity.[2] Was it then, surely, God's War ?

By all means it was. It was, as was said before, "a culmination of a long series of violations of the principles of social justice and national righteousness. It was the outcome of a false and vitiated view of life and its responsibilities. It was the inevitable result of false and pernicious teachings in the press and the pulpit."[3] Indeed, inspite of the apparent advance of science and her allies there has been no real progress but retrogression, more of the Worse Spirit and less of the Better Spirit in the modern world. Even the industrial centres have broken the first principle of practical economy *viz.* of Demand and Supply, in that they have supplied too many physical instruments to just a child of the spiritual world. In the great "race for the tropics" and the consequent "participation of Africa and Asia" we have heard enough of the barbarities practised by the 'Kultured' nations. It is really a dilemma to us that Nobel, Hiram Maxim and Ford—themselves lovers of peace and of mankind—should have given a great impetus to industrialism, materialism and militarism indirectly by means of their own muni-

1 Ref. *Yasna*. Chs. 31, 32, 48. 2 Ref. *Ashem Vohu*;
3 W. Diack's *Is the War a Dispensation of God* in the "East and West" June 1919 pp. 531—532.

ficence, which has given birth to three modern gods of Industry, Commerce and Rivalry. The aim of life must at all cost be *not* only to know good German or good Mathematics and worship 'mammon' but to cultivate the heart and the soul. Never, then, will the wars of Principles be over in this mundane world, as long as people live only in the pleasant present and hoodwink the serious past.

In that remote spiritual past of Ancient Persia, there stood upon the heights of the Damàvend, Holy Zoroaster to commune with Ahura Mazda and then proclaimed His First Principle of life, of Spenta and Angra,* and applying it to the structure of the human frame, called the lower or beastly half the *Angra*, and the higher or angelic half the *Spenta*. This potential struggle between life's first two Spirits is inborn and will remain till the end of the material world. It is man's mission in life to develop the angelic part of human nature and cast away the beastly. The conflict between Religion and Science—the clash between old-world and new-world ideas—between the spiritual and the material, the light and the heavy, the good and the evil does not yet seem to be over. As long as the world material remains and the world spiritual is put further back, and as long as the dwellers on this planet use their mind, tongue and hands for things foul and impure, so long will wars remain with them. No man of any race and of any clime will hesitate to welcome one War to end all wars. But in the very nature of things we cannot get away from them altogether. Even in

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* Ref. *Yasna* Chs. 30 and 45.

the newly conceived League of Nations, we expect strong differences of opinions and a clash of words in place of arms.

If such is the case, then how is man to attain to perfection, peace and everlasting bliss, so emphatically promised in the great Scriptures of the world? Are we to expect a permanent Peace by framing new laws and principles or shall we go back to the old prophets, Christ or Mahomed, Gaotama or Zoroaster? Why are the ideals already put forth by them—that of Purity, Light or Righteousness of the Star of Iràn; of unimpeachable and perfect self-sacrifice of Jesus of Nazareth; of renunciation and other-worldliness of the Buddha of Gaya, and of untinted unity of the Prophet of Mecca? True that these ideals were given to mankind in the long, long past. True that man had already his lessons at the feet of his own Master ages ago. But imperfect as we are, we do need to be reminded again and again of such laws of life. We do want these ideals in order to complete the great cycle of Evolution from a dormant and seemingly lifeless stone to the most spiritual soul of man. So far-sighted a Prophet like Zoroaster has rightly foretold the advent of one Saoshyant, the Herald of the Day of Renovation when Peace shall abide for ever here.* Already a class of people in a southern corner of this ancient land, a star-band of mystics and spiritualists, is expecting a personage within its circle to rise as the Teacher of the new age that is now dawning upon us! Prophets are so many missing links between the Divi-

* Ref. *Yasna* ch. 48, 9.

nity and the humanity—between the *Geti* (this world) and the *Minoi* (the Next),–to stand face to face with us as models to copy, for the Goal of Perfection to reach. They are so many outstanding figures, so to *remind* the teeming millions that form the mob of this planet, about the great goal of creation. Does the world then need such a reminder now and to-day ? *What if Zoroaster went to Berlin ?*

In other words what would Zoroaster find in the great metropolises of the world of science and ingenious human achievements ? How would the citizens of Berlin look in the face of that reincarnation of Light ? So with due apologies to Thomas Moore we must say:–

> " Just Mazda ! what must be Thy look
> When wretches such before Thee stand
> Upblushing, with Thy *Sacred Book*,
> Turning the leaves with gun-girt hand
> And wresting from its page sublime
> Their creed of lust and hate and crime ! "[1]

Probably Zoroaster would find in Berlin a city of " guns and planes, games and lies." What would He do with the Kaiser then ? Forsooth He would despatch him in one of his own deadly aeroplanes, to fly back to the ruined city of Raé,[2] there in the old-world, elementary school to learn the three R's of Repentance, Restitution and Reformation and the three Persian lessons of loving and fearing Ahura Mazda, of riding honest horses and of telling only the truth.

In old Berlin itself He would find the people all enchanted with the marvels of modern science. In

1 Cf. *Fire-Worshippers*: lines 40-45.
2 Traditional birth-peace of Zarathushtra in Irán.

their enthusiasm to conduct the lightning and raise lofty buildings, in their zeal to find out the philosopher's stone and analyse the stars, they have unconsciously overlooked spiritualism and questioned the validity of the ancient Scriptures. They have utilized a machine to talk over long, long distances and have bottled up the human voice in the gramophone with marvellous effect. They have transformed the loom into the electric mill and have already had their aerial-flights over considerable areas. *But* in the manufacture of *good* men and women, the same old recipes have been used for several decades. They have starved the precious human soul and at its expense have filled only their bellies. It is in this imperial need that Zoroaster yearns to give His valued share. The war has already created a vacuum in Berlin's spiritual regions and that vacuum shall be filled up by Zoroaster and Zoroastrian *ideals*, which can be a common heritage of the whole civilised world.

The Faith of Zoroaster from times immemorial has been spoken of as " Nidhā-snaithisha "* and there is a world of meaning in that one Avestan term. It tells us in so small a compass not only to put down all arms but also to cast away " cutting machines," as in the case of Manu's teaching also. In the days when religion has been discarded and morality shelved, a conference of politicians alone can but at best frustrate the objects of life. It shall be replaced by an Anjuman of the Wise Men of the East as well as of the West. Not by politicians but by poets, not by diplomats but by

* Ref. *Din-nô-Kalmó.*

good moral thinkers can the problems of humanity be solved. With the coming of the calm after the storm to-day Germany sees the dimly-lighted dawn of the great Millennium in the distance; but to-mo-row, when it witnesses its full noontide, the Sun of Bliss shall shine straight from the zenith and fill its pure heart with eternal joy.

In the renaissance of the Zoroastrian literature in the eighteenth century, it was Germany that gave its due share in the Anquetil-Jones controversy.* In the regeneration of New Germany it is Zoroaster that would go His same old way, to burn away the Evil that hangs loosely in her halls and illumine the very darkest recesses with His ever-enduring light. And when that precious Light blazes in the heart of the new Capital, the most intensified rays shall pierce through the crust of European materialism and shall leave the inner kernel baked and sweetened and ready for the whole civilised world to taste. Then shall even the Parsees of Gujaràt—the few who *still* respectfully remember the sweet name Ormuzd for the Almighty—*even they* shall know how *immortal* are their old Prophet and His teachings and how marvellously *true* still remain His laws and principles taught to their ancestors some thirty-five centuries ago !

But by what means would Zoroaster go to Berlin ? What avatar, in other words, would He assume there ? Of a mysterious god or of a human unit ? On the top of a German Sinai or in the bylanes of Berlin ? A good deal of dogmatic nonsense has been spoken and

* Ref. " *Steps to Prophet Zoroaster* " pp. 6, 7.

written on one side by a band of mystics who form not an insignificant portion of the race and who would fashion for the Prophet the form of a "purely revealed Mahàtmà," while on the other side by those westernised folk who would like Zarathushtra to be "a common man," teaching some "intensely rationalistic, albeit cold theism." To those level-headed and *good-minded* persons who thoroughly go through even the first few chapters of the Gàthàs with their ringing notes of "Tell me aright," "Show unto me" "Speak out with Thy mouth" etc., it seems that Zoroaster would see the light of day in the house of a German Saint but far above the level of the very best human entity, and struggling and seeking through the solid channels of Germany's picturesque nature the whisperings and warnings of Ahura Mazda. Notice how very earnest Zarathushtra is to know the secrets of Nature and to see Nature's God :—

'This of Thee I ask, speak forth aright O Lord!
Who upholds this globe of earth and that of sky
From falling? Who gave the waters and the trees?
Who the winds and clouds set them apace on high?
And framed who, Mazda, the Righteous Mind's concord?
This of Thee I ask, speak forth aright O Lord!
Who the artificer is of light and shade?
Sleep and wakefulness are under whom but Thee?
And speak forth—the dawn, the noon, the night who made
These three which kind aid to devotees afford?
Say, are things thus right as I point them to Thee?
Do devoted acts prolong Thy holy cord?
And is Thine own realm in purest thoughts inlaid?
Speak, for whom this gay, rotating earth is made?'[1]

The *Geush Urvâ* (the Soul of the Earth) as of old has cried out once more in despair to Ahura Mazda this

1 Ref. *Yasna* Ch. 44.

time in the West, and the rising Star of Irân would repeat the story of His birth again to that benighted world. With due deference to His unchangeable Asha the Lord must again be communed with.

Repeats Ahura Lord:

'That single soul who here, I know
Hath to my Word paid heed,
Is Spitámó Zarathushtró.
He wills to preach my creed
For Asha's sake and hence to him
Command I give to hymn: ' [1]

Rejoins the Prophet:

' O Ahura Mazda, O Asha, find
Strength and status for my crew,
That from the wharf of healthy mind
Goodliest life and joy accrue.' [2]

Thus would He also chant the *Ahunaviarya* formula, His great weapon against the foe, which He would fain re-discover in the house of a German Pourushaspa beside the banks of the Dareja[3] of Germany. Not only the humanity there but the whole living world must welcome the Sage once more :

' With His birth and with His growth
Waters and trees grow rapturous;
With His birth and with His growth
Waters and trees get prosperous.
With His birth and with His growth
The Faith of Ahura, high in worth,
Doth spread afar ov'r foreign strands
And Hafta-keshwar fields henceforth !' [4]

This then is the conclusion with reference to the source of religious truth to be discovered by

1 Ref. *Yasna* Ch. 29: 8.
2 Ref. *Yasna* Ch. 29: 11.
3 Ref. *Bundahishna* 24, 15 ; *Vendidad* 19, 4.
4 Ref. *Farvardin Yasht*, 92, 93.

Berliners in the Avesta scriptures. "Religion is *not simply* the creation of the human consciousness. It is no doubt a great thing to have it acknowledged that man is fundamentally a religious animal and at his best capable of spiritual experiences of the highest kind. But the function of his experience is *to verify rather than to create;* and apart from belief in the objectivity of the Divine word and action, experience will be blind and meaningless. That God speaks to men as they are able to hear it and that His word is suited to their capacity and condition is one of those things on which greater emphasis must be laid. This carries with it the fact that inspiration belongs to men rather than to things, and we may well turn from the idea of books or writings which belong to a fetishistic stage of religion, to that of the inspired man to whom the breath of the Almighty giveth understanding and who is able to declare to others what God has 'revealed' to him in such terms as they are capable of receiving, whether in the spoken or the written word."[1] Born in the same human way as we are, capable of the same kind of powers but in the highest degree possible, smiling and shedding lustre all around,[2] the same as in those good Iranian days, Zoroaster would stand in the heart of Germany a beacon light of the highest power and a Star of the very first magnitude, living the same righteous life of a woman-born son, a brother, a husband, a father, and with his own exertions in the end finding Himself "revealed" in the face of His Wise Lord, Ahura Mazda. Breathing

1. Dr. W. B. Selbie in the *Hibbert Journal* of October 1917.
2. Ref. *Dinkard* Bk 5. 2. 5. SBE Vol. 47 p. 123.

the newly created, pure atmosphere and feeding upon the religious food of His own making the Prophet would then proceed to point out to the Germans His own old favourite signposts on the way to Paradise :

The Seven Steps of His Ladder of Perfection:

I. The first and foremost is the discovery of the Oneness of God and His Wisdom, with the name Ahura Mazda signifying the Great Wise Being. Like a Mathematician of the very best order and a unique Simplifier of life-rules, Zoroaster solves the riddles, complexities and problems of this earthly life and finds out their basic answer to be the Unity. How true even to-day is the fact that behind the seeming diversities of the mineral, vegetable, animal, human and other Kingdoms there is the inherent union and unity of life ! How piercing must be the Prophet's eyes to enable Him to simplify life in this manner.

'E'er since mine eyes were strained indeed,
O Lord ! Thee Foremost I've conceived ;
Thou'rt Father of Vohumankind*
And hence conceivable in mind.
Thou first to think and first to shrine
Thy glory into other lights ;
Thyself creating, wise Divine
To hold up hopes, our holy rights.
Thou art the same eternally,
Evolving us continually.'[1]

If then Zoroaster went to Berlin, the city would learn that God is All-*wise*. Says the poet Cowper :

---

* Goodmindedness. 1. Re'. Yasna 31 : 7. 8.

"Knowledge dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own".[1]

To this Martin Tupper thus responds :—

"It is the way we go, the way of life;
A drop of pleasure in a sea of pain,
A grain of peace amid a load of strife
With toil and grief, and grief and toil again."

How very happy would the world be if all its inhabitants were to be *wise* and not only intelligent! How very different would be the face of Berlin, if its citizens were to worship the God of Wisdom and not of Science alone! If only they sow the seeds of modern knowledge in the soil of our ancient wisdom, how soon would the inherent constructive genius of Germany become manifest!

II. On the second step Zoroaster puts a *thinking* God, the Deity of *Vòhu Manò* (Good Mind). Into this one word (*Behman*) He throws the whole science of human psychology. Good thought is the key to mental sight; by thought we rise, by thought we fall from grace. Thought indeed is a precursor of word or action. It all depends upon what we think. But our thinking must be on the *right* lines, not on a mischievous plan, and then only can we guarantee a permanent Peace. There is a limit to the value of thought and logical reasoning. "Thought is not the ultimate arbiter of our fate. A man who was nothing but a thinking machine would be a monster, no matter how perfect a machine he might be."[2] And hence

1. Ref. *The Task*: Bk. 6. 2. Dr. Welton's *Ground-Work of Logic*.

Zarathushtra wisely discovered the concept of *Good Thought* in the human mind at a time when the homes of modern Western logicians and psychologists were only the burrows of wild beasts. This discovery is not patented and He offers a free use of it wherever He goes. So, if the burning flame, born of Good Thought and handed down through fleeting generations, is carried to Berlin, the land would surely be saved from a national catastrophe.

Vóhu Manó also would make them a nation of lovers of *ideals*. "Not in matter but in thought, not in possessions or even in attainments, but in ideals are to be found the seeds of immortality. Not through material acquisitions but in generous diffusion of ideas and ideals can the true empire of humanity be established." Thus in the Gàthàs :—

"May I call Sraosha (Obedience) the greatest of all to aid! *May I attain to eternal life and the kingdom of Good Thought*; also to the Straight Paths wherein doth dwell the Wise Lord! I desire, O Ahura Mazda, these two *viz.* a sight of Thee and a conversation with Thee." [1]

The empire of the Iránians who wielded the destinies of all the then known nations for many centuries has gone; only a few buried fragments are all that remain on the face of the earth. But the bright taper of good thought and high Persian ideals has been the heirloom of the clan of Zoroastrians and that would make Berliners a band of angels in the twentieth century!

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[1] *Yasna* 33:5. 6.

III. The third step then leads man to the path of *Asha Vahishta i.e.* Best Righteousness. [*Asha*: Av. root *ere* to go straight+*ta* past participle suffix. *Cf.* Sanskrit *Rita*=cosmic principle of order.[1]] There is justice only in the Universe. The innumerable stars and planets and satellites are always and regularly having their revolutions in perfect safety and peace for millions of years only on account of this Law.

"What prodigies can pow'r divine perform
More grand than it produces year by year,
And all in sight of inatenttive man?
Familiar with th' effect we slight the cause,
And in the constancy of nature's course,
The regular return of genial months,
And renovation of a faded world,
See nought to wonder at. Should God again,
As once in Gibeon, interrupt the race
Of the undeviating and punctual sun,
How would the world admire! But speaks it less
An agency divine, to make him know
His moment when to sink and when to rise
Age after age, than to arrest his course?
All we behold is miracle; but, seen
So duly, all is miracle in vain."[2]

Prof. Blackie has written :—

"Everything that exists in the world, everything that has either been made by God or that has been produced by man, of any permanent value, is only some manifestation of order in its thousandfold possibilities. Everything that has shape is a manifestation of order; shape is only a consistent arrangement of parts; shapelessness is only found in the whirling columns that sweep across African Saharas; but even

1. *Ref. Indian Philosophical Review* Jan. 1918 p. 269.
2. Cowper's *The Task* Bk. 6.

these columns have their curious balance, which calculators of forces might foretell, and the individual grains of sand of which they are composed reveal mathematical miracles to the microscope. Every blade of grass in the field is measured; the green cups and the coloured crowns of every flower are curiously counted; the stars of the firmament wheel in cunningly calculated orbits; even the storms have their laws!"

The Zoroastrian God is Light or Order and how great would be the world if it were to follow invariably this Law of Asha or the light of purity, which none, not even the Maker,[1] can break:

> "God is law, say the wise: O soul, let us rejoice;
> For if He thunder by law, the thunder yet is His voice."*

And again:

> "That God, which ever lives and loves
> One God, one law, one element,
> And one far-off divine event
> To which the whole creation moves."*
>
> —*Tennyson.*

"Embrace the light and leave the dark," is just as fresh a law for Berlin as it was for Persepolis. O to be a little like Ahura Mazda, like Him so wise and so right! O to be loving only the light and shunning the darkness of the night! Upon this light hangs the very destiny of the human race. Smoking could only darken the human soul. Again, "The little that we see is as nothing compared to the vastness of that which we cannot. Out of the very imperfection of his senses, man has built himself a raft of thought by which he makes daring adventures on the great sea of the unknown." How near is Zoroaster's simple law

1. Ref. *Yasna* 29 : 6.

to the latest scientific discovery of the Invisible Light! How much could the Seer see and how much would He still do for Berlin! So says Dr. Bose, "The excessive specialisation of modern science in the West has led to *the danger of losing sight* of the fundamental fact that there can be but *one truth, one science* which includes all the branches of knowledge. How chaotic appear the happenings in nature! Is nature a cosmos in which the human mind is some day to realise the uniform march of sequence, order and law!" [1]

We too emphasise:

Fire and Light are Ahura's eyes
Issues from crimson brows of skies,
We seek them in our hours of need
To strengthen human holy ties.
The ultra-white and welcome Light
Forsooth the New West needs to-night!

This can be corroborated with a statement in the Holy Hymns:

"May the might of Good Mind reach me through the light and warmth of Thy Right-upholding Fire, O Lord!" [2]

Side by side this universal law of Light there is the love of Truth. How persistently true Nature is throughout! Whether it is in connection with the laws of universal gravitation, upheaval and subsidence, tide and ebb in the realm of Geology; or the laws of expansion and contraction, moment and motion, reflection and refraction, pressure and volume, assonance and resonance, conduction and induction in the realm

1. Ref. Dr. J. C. Bose's *Voice of Life*: 2. Ref. *Yasna* 43 : 4.

of Physics; or the laws of constant and multiple proportion, composition and decomposition, solution and ionisation in the realm of Chemistry; or the laws of causes and effects, consciousness and subconsciousness, exhalation and inhalation, co-operation and interdepedence in the realm of Biology or Animal Sociology, we invariably find that mute nature is true to its core, true to the eternal scheme of Evolution and never breaks the fundamentals whereby the Almighty hath ordained His innumerable creations to progress onwards. But sad to note that in the case of human beings we find a misuse of the Free Will given to them. Scott mourned this state of affairs long ago :

> " Man only mars kind nature's plan,
> And turns the fierce pursuit on man,
> Plying war's desultory trade,
> Incursion, war and ambuscade."[1]

The latest of this we had in the Great War and so " Choose ye between the Two—the Better and the Worse " remains in Berlin constant up to date. " *Righteousness is the best of good* "[3] is almost a spell hanging on every page of the Avesta. Zoroaster would therefore pamper no policy but honesty, would not unnecessarily love those who have denied His path of Asha, would duly punish the liars and exacting sincere repentance only would grant salvation to such souls.

We have remarked that Ormuzd has completely organised the Universe with the aid of *Asha*. Leaving this internal management to Asha, Ahura Mazda does not spare Himself the " Stress of a continual act, " but

1. Sir Walter Scott's *Marmion*. 2. Ref. *Yasna* 30 : 2.
3. Ref. *Ashem Vohu* formula.

remains for ever vigilant to rightly direct all those who deviate from the One Path laid down by Him. Hence the justification of calamities like wars, plagues etc. Justice in Germany must come first and then mercy or grace.

IV. The Kingdom of the Chosen (*Kshathra-vairya*) can then come soon on earth as it is in heaven; but not without our deserving the same. In the era of reconstruction this fourth step of Zoroaster goes a long way; only if men are to act rightly. Right action is what is badly needed. Round about the neck of the President of the new German Republic, Zoroaster would put the simple garland of Good Thoughts, Good Words and Good Actions to ensure the coming of the Kingdom of God on earth. "To him becomes that Best (state) who utters (expounds) the charm of Bliss, Holiness and Immortality. *This Kingdom for Ahura Mazda is prosperous on account of his Good Mind.*" Zoroaster is first a Thinker and then a Teacher. He is not only a talking, discussing and thinking prophet but is also an active worker for the cause of the new human race.

If Zoroaster went to Berlin, where would He stay? Surely not in the audience halls of the Reichstag but with the righteous workers in the fields and farms o New Berlin. "That land is the most appeased, which is cultivated and made good use of."[2] Work is worship and in the Berlin of to-morrow the new Mazdayasnian church would not be locked up from week-end to week-end, but would always and every hour breathe

1. Ref. *Yasna* 31 : 6
2. Ref. *The Vendidad* 3 : 4.

out the sweet fragrance of sandal wood and incense. Not in the crowded and artificially lighted halls or on illuminated pulpits, but on the corn-fields of Berlin would the Prophet preach His old religion of righteous action and good conduct once again; and so it would not be by the temples they build, by the ways in which His hymns would be sung or handled, but by the manner in which his sayings are interpreted to live a purely Zoroastrian life that their belief in Him would be measured. Not he who living upon mountain-tops the life of a *Sanyàsi*, away from the 'Million-tinted Màyà,' craved by the soul for the flesh; not he who through dawn-hours and through evening moments seeks the "Golden musk;" not he who dies to seek "in airy nothings" the mystic helpers of the other world; but he who by day and through all its lighted hours works for the hungry souls waiting for him at home, and towards the close of day running to the compound gate to fetch him to join in their daily prayers; he who, in short, works with the axe and the spade and rears corn for his family, can really catch the "divine spark" well and at every moment.

So sings Chattopadhyay, the new 19-years old poet of Bharatmata:

> "The men that lived on the mountains
> Groped endlessly in the dark.....
> The man that wrought at the anvil
> For ever caught the Spark!"[1]

What Berlin badly needs to-day is not absolute rulers but good rulers. "May the evil rulers (*or even wild democrats*) not rule over us!"[2] Thus instead of

1. Harindranath Chattopadhyay's *The Feast of Youth* p. 6.
2. Ref. *Yasna* 48 : 5.

forcing the Kingdom of God to come down to the earth by claiming the Divine Right of Kings, it is by slowly and steadily fashioning their lives in such a way as to make things "tend heavenwards," that the Kingdom of the Chosen shall be secured. The daily demand for it without the least merits would be to no fruitful purpose whatsoever.

V. The space is then cleared up for the fifth step the *Spenta Armaiti* (Bountiful Humility) of the Gâthâs.

"Should any ask me—" said St. Augustine, "what is the first thing in religion? I would reply—the first, second and third thing therein, nay all, is humility." The higher we ascend the scale of life, the vaster becomes the horizon of social undertakings and the greater are the awe and reverence for the Supreme Creator. It is only if the Germans become humble and devoted followers of the Prophet of Irán, if not in name at least in spirit, that they will be able to reach this moral altitude. Humility is what that land sadly lacks to-day. To befriend the poor of the land, to speak words of comfort to the sick and to the miserable, to be dutiful to the motherland; in short, to live a humble life—such is His exhortation under the shelter of *Armaiti*. It is a mission of life to expel arrogance, darkness and ignorance. The whole world is to be the university, the whole life to be a school of experience. "Not to self-centred insight but to humility and self-renunciation can the sublime Beauty be visible." Discarding the god of War now the Berliners would do well to worship a new god *viz.* Humanitarianism. The fundamental phenomenon of religion is not a specula-

tive belief nor a rule of conduct, but a concept of duty. Says a *modern French* thinker : *"L'humanité se cherche, la morale se fait, les religions évoluent lentement, très lantement, vers la religion."*[1] If He were, then

> " Let knowledge grow from more to more
> But more of reverence in us dwell"[2]

would be His only counsel. Zoroaster is indeed a feeling Prophet, one who first and foremost in the world has made the discovery of the sixth sense in the human body *viz.* of the heart: " In the kinship of Good Holiness, of the Thrift-law and of Bountiful Humility we encircle Thee, Ahura Mazda ! "[3] This shows how Zoroaster demands that in order to be religious and to bind ourselves back to God we must be humble and draw social morals closer to religion.

VI. " Intuition is caught up into a large life of revelation, into the vision of bliss and divinity." The scale of perfection is then ready at hand and bliss is within mental sight and human grip. This is the *Khordàd* step, the happiness not of the body alone but also of the mind and of the soul. It is possible for human beings to attain to bliss, the limit of Perfection. And it is in this connection that we appreciate the later doctrine of the *Fravashi.* Fravashis are types or models in the darbar of God, for each individual soul to copy. In this teaching of the evolving tendency of all souls (Fravashis Av. *Fra* forth and *vaksh* to grow), He must stand unique in Berlin.

" We praise the souls of the dead that are the Fravashis of the pious"[4]—this is clear only when we

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1. Alfred Loisy's *La Religion* P. 95.
2. Tennyson's *In Memoriam.*
3. Ref. *Yasna* 39 : 5.
4. Refer *yasna* 59: 24.

strive after and imitate our own chosen models of the Fravashis and so live this life that after death our very selves merge into them once more and be one with the Divinity. Human nature will therefore not remain incurable: "God hath made man in His own image" and sometime he will surely identify himself with Him.

It is impossible to expect every virtue to be developed in every human being and that too in the brief span of this earthly life. It is a truism that certain virtues only are developed by certain souls placed by Providence under certain circumstances. A warrior has every chance to foster courage and self-sacrifice while a schoolmaster has to cultivate patience and gentleness, and so on. All such paths directed towards human amelioration and evolution lead to Heaven. "If God is anywhere, He is everywhere," and therefore even "artless and unlettered lives may through some faithful use of a single talent live daily in the practice and the joy" of God's presence.

> "In small proportions we just beauty see
> And in short measures life may perfect be."
>
> *Ben Jonson.*

Before sending out the Fravashis as Souls to this world, Ahura Mazda demands of them to struggle through all life's joys and sorrows, pleasures and tribulations, to embrace the good and to shun the evil, to render the souls in their charge as pure and perfect as crystals in the destined or chosen circumstances of the world's laboratory. It is with this sublime purpose in view that Ahura Mazda hath placed this fifth element in the human body as the soul's own best heavenly model to follow during its sojourn on this earth. This much (and perhaps still more) about the philosophy of the Fravashi.

VII. When such an ideal condition of the human soul is secured, then Zoroaster would give a guarantee to the Newer World to attain to His last and seventh step of Immortality *(Amardàd)* as the fruition of the soul. This is His own peculiar method of dispensing final judgment, atonement or salvation. Thus Zoroaster would teach the Berliners " how the great unity of life lasts on, how the immortal life knows no break in its continuity." The soul is *immortal* and there *is* a life after death. Why then should the world need a good deal more of disquisitions in the Scriptures regarding the Soul ? It is enough if we first of all live this life *completely*, ever working, ever rejoicing, ever hoping ! Here is a phase of some divine communion to this effect ;—

Zarathushtra :

" May I announce the doctrines which the Most Bountiful spoke unto me and which are the best to listen to for all mortal beings !"

Ahura Mazda :

" Those, who render obedience and a composed mind to *Him, shall attain to Bliss and Immortality* by means of the *practices* of the Good Mind".[1]

Well would the spirit of Lord Zoroaster also join in this sublime song of the American Poet R. H. Dana:—

" Oh listen man !
A voice within us speaks those startling words—
' Man, thou shouldst never die ! ' Celestial voices
Hymn it into our souls : according harps,
By angel fingers touched, when the mild stars
Of morning sang together, sound forth still
The song of our great immortality :

1 Ref. *Yasna*, 45 : 5.

Thick-clustering orbs, and this our fair domain.
The tall, dark mountains and the deep-toned seas,
Join in this solemn universal song!
Oh, listen, ye our spirits! Drink it in
From all the air. 'Tis in the gentle moonlight;
'Tis floating 'midst day's setting glories; night,
Wrapped in her sable robe, with silent step
Comes to our bed, and breathes it in our ears;
Night and the dawn, bright day and thoughtful eve
All time, all bounds, the limitless expanse,
As one vast mystic instrument, are touched
By an unseen, living hand, and conscious chords
Quiver with joy in this great jubilee!
The dying hear it, and, as sounds of earth
Grow dull and distant, wake their passing souls
To mingle in this heavenly harmony!"

* * * *

This then is the structure which Zarathushtra of old has built in Irán and this is the only ladder of practicable perfection down which the Angel of Peace can descend to-day.

Once upon the top of this Ladder of Lord Zarathushtra whose name remains a synonym of Perfection, we can with profit and pleasure look back upon the life below :

The law of *Spenta* or Evolution as opposed to that of *Angra* or retardation ; the simple principle of light, love and truth as opposed to the *Druja* or the lie, the root cause of all earthly crimes ; the simplification of the element of *Fire* (*Not* Fire Worship) pervading the living universe as opposed to darkness or its absence thereof ; the divine doctrine of the *Fravashi* or growth of mind and spirit by means of the most uptodate educational appliances based on Nature-study ; the highly practical, ethical and idealistic picture of the Garland

of Life—Good Thoughts, Good Words, Good Deeds,—and above all, the promise of the coming of the Day of Renovation to shine above all things, and also of the Kingdom of God or Garden of Eden once more to the surface of this earth—these and many more are the foot-prints which the Prophet has left on the sands of time and now the ship-wrecked citizens of Berlin might take heart again and resume a purely Zoroastrian life for the remaining period that has been given them to live.

What more, we now say, would this world require and expect better of the Ideal Master of New Berlin than this? Who would for a moment deny the fact that Zoroaster has ever been a success? None, not even the spirit of James Hope Moulton who sank into the stormy waters of the Mediterranean, a precious prey to Germany's man-killing machine! The Reverend Christian[1] in his last thesis has himself enlightened us that Zoroastrianism is full of "grandeur and beauty;" that "the Gàthàs glow" as powerfully as the fire in Zoroastrian Temples; that "Truth is great and will prevail;" that as long as this Truth prevails in the Universe, so long will the spirit of Zoroaster shine from His heavenly abode; that His revelation is "pure and sublime;" that the essence of His religious system is Good Thought and that man "must be reformed from within." Therefore Zoroaster has not failed, wherefore He is "tremendously in earnest" and in the Gàthàs He sees "Truth with an intense clearness." This is enough, this dynamic force; enough to enable even a handful of His followers in the twentieth century

1 Dr. J. H. Moulton's *The Treasure of the Magi*.

and in a remote corner to remember Ormuzd, the God of His fragrant Gàthàs. True that the Zoroastrian law of "Ill to the evil, pure blessings to the good"[1] is *a very strict injunction*. But then the Great European War itself has proved more truly for us that it is no use pampering the Lie in any land; that it is absolutely futile to tact-fully give a go-by to the evil, for the devil might be in our own pockets; that Evil must be at all cost crushed and the thorny path of human progress on this planet must be soon cleared. The doctrine of "Love thy neighbour as thyself" seems to be but too good for this work-a-day world, and if sins are *by chance* committed by human beings, then instead of wholesale forgiveness *more* of righteous deeds must be demanded of them. Zoroaster's God is Light and not Love alone. There is nothing so divinely lighted that does not deserve our best love.

This mammon-hunting, fat-looking, motor-rolling and poverty-sneering world is simply charmed with the initial triumph of cunning and untruth. But there is no greater example of the final failure of falsehood than the last king of the Hohenzollern dynasty. And even to-day what holds the world back is the semi-lies in which it abounds. If only we were to get at the *Truth* if we all were to turn to that One Path of *Asha*, then how soon would every misery around us and within us disappear! Such has been also the complaint of our Darius the Great, stamped on the Rock of Behistun for the last twenty five centuries. His words,[1] hot from the heart and still as fresh as when they left the

1 Ref. *Yasna* 43 : 5.

1. Ref. *Old Persian Cuneiform Inscriptions*: Five Columns.

sculptor's tool, shine out on the polished stone-tablets so to warn the generations of men that followed him: "Hold it not for a lie!"

How much is then before the piercingly spiritual eyes of Zoroaster! What more does the modern world demand from Him than His huge structure of seven plain steps: Wisdom, Good Mind, Righteous Order, Divine Kingdom, Humility, Bliss and Immortality: this galaxy of great Archangels upon His ladder of perfection, than which no better rosary of life could be framed by an inspired Prophet, much less by a human genius? To the penitent Berliners we appeal now to fight the passions within themselves. To them, again, we do dedicate this sublime machinery of Right Thought, Word and Action, this temple of "*practical ideals*." Germany must soon come back from complex Industrialism to simple Agriculture and honest tilling of the Soil and subordinate its new science to our old sublime philosophy. Yes, we emphatically pronounce that Zoroaster is a practical Teacher as well as an Idealist. While He does believe in this life, lives it, enjoys it, suffers it, is intensely in love with it; at the same time He transcends that level with a passionately devotional attitude and with profound enthusiasm verging on the very divinest ecstasy. There can indeed be no ether-tight barrier between idealistic and practical life. The one is merely a part of the other; the difference is in degree, not in kind.

Great thinkers and practical moralists, not rich merchants and rival companies, must take charge now of countries like Germany as was the case with the India of the past. The intricacies, superficialities and undue

luxuries of its industrial and colonial view-points must melt before the simple and sublime life. Barring a certain amount of surplus reserved for fostering fine arts and for relieving the down-trodden, the people must barter only the necessities of life, must shun all "Outward show, mean handiwork of craftsman" and develop the taste for what is grand in nature-culture. It is high time they should apply their excellent mechanical and civil engineering to ethical and social structures all over the world.

The twentieth-century refined sort of a nomadic life must give place to settled and fruitful life once more and reforms must work from within. Well may the Berliners listen to-day to Zoroaster's wise words in the Gàthàs:

"When I conceived of Thee, O Ahura Mazda, as bountiful, and when *he* came unto me through good mind, *he* asked me: Who art thou? For whom art thou? How wilt thou show the clearing signs of the day for doubtful questening about Thy world and Thy self?"

To *him* answered Zarathushtra first of all: "A willing antagonist of the evil and a powerful friend of the holy may I be! As long as I praise and admire Thee, so long shall I do credit to Thy Kingdom over which Thou rulest as Thou wilt!"[1]

The mathematically and logically disciplined German minds might be loath to accept old-world theories and religious dogmas; but the road from German science to pure Zoroastrianism is not crooked. There seems to be no real gulf between the two. In the German laboratories and research institutions men are engaged in finding out the laws and principles by

1 Ref. *Yasna* 43: 7. 8

which Nature is ordained from time out of mind. This is one line of progress, progress from below upwards, just one side of the shield of God's revelation. But there issues from that other corner a path of progress from above downwards, of intuition and revelation and when these two, somewhere and sometime, shall meet at one point, the world shall surely see Religion and Science going hand in hand, seeking and proclaiming together their "Great Original."

From science to philosophy, from sensory outward experience to inward intuition, from intuition to self-realisation involving duty and moral obligation toward all creations, and then transcendental ideals leading to Beauty, Truth, Goodness or God: This, in short, is Dr. Boyce Gibson's latest thesis: "From Science to Religion."[1]

Born then as we are of flesh and bones compounded of all earthly elements, breathing the material air of good and indifferent ingredients, feeding upon the manifold formations of nature and growing by day and by decade into *worthy* children of *One Wise* Father, rare samples of crystalline and spiritual essences,–there is no brighter scale of life for us than the seven spiritual rainbow colours of Ahura Mazda's own nature, the seven lamps of heavenly architecture framed so simple and so lovely by the *living* Prophet of Old Iran. He will on no account be a failure in the West, and so we sing like Tulsi:

> On parent's lap a brilliant re-born child,
> Laughing HE sits, while His own folk do frown;
> So lives HE that if death approaching smil'd
> Upon His brow the world would lay a crown.

* * * * *

1. Ref. The *Hibbert Journal* : October 1918 p. 90—98.

To be misunderstood is to be really great, and the scene of the Great Temptation might still be repeated in Old Berlin for Zarathushtra Spitama. If He went to that City, a Neitzsche or Hindenberg might throw tempations in His way, and attempts might once more be made to win Him over. "Come away, O Lord Zoroaster, to *our* side. Renounce thy old-world creed of Ahura Mazda and we offer you the wealth of the world." But to such the Prophet would still repeat the same golden words that He dropped in the dawn of human history: "Never shall I forsake the true Mazdayasnian religion, *not even if my bones, my soul, my brain would fall asunder. Yathá Ahú Vairyó* !"[1] Him Darius the Great would again second from his exalted throne: "O ye people never allow the faith of Ahura Mazda, which has been restored unto you now, to be obliterated. *Never abandon this true religion. Beware of this, lest ye tumble down one day.*"[2] Well may also the Parsees of to-day look back with pride to this precious past and act in the living present accordingly.

So Zoroaster *does not* live in vain; He will not go anywhere in vain! His is to have proclaimed some of those eternal truths—(the Unity of Life and the Immortality of the Pure Soul)—truths which in New Berlin are to become the very flesh and blood of its repentent citizens. May the day come now and at once and those promised "scenes of surpassing beauty" be ours as well as theirs this very moment! And lo, we see the renowned Prophet of Raè once more making His appearance as a Star rising on the smoke-washed skies of Europe and proclaiming, from the highest top of His House, His own well-chosen discourse:

1. Ref. *Vendidad* Ch. 19: 7
2. Ref. *Old Persian Cuneiform Inscriptions, vide "Rock Records of Darius." P.* 37.

The Sermon on the Ladder:

' Senators and Citizens of New Berlin !

Some forty centuries ago, when the soul of this " gay, young, rotating earth " was distressed by its own ungrateful inhabitants in the heart of the noble Aryan land of Airyanevaejo, I, who am Zarathushtra Spitama, the worthy Prophet of Ahura Mazda, was sent down to preach His word to those who chose and sought, would hear aright and heard His ways. His good lamp of Holiness I held then in their midst to light His warring camps.

> I showed the men the path of Purity,
> Securing them in dread solemnity
> From wicked ways of Druj and heinous sin,
> From ways of strife without to Peace within.

To-day I stand once more against your own dull skies, "a Star flashing the same old guiding message," and again, I "Speed with **trophies** of a faith long dim to find my Lord and *bow the knee to Him*" :

> The pendulum of time swings to the right and to the left, swings but eternally and faithfully, while the hands of the clock mark out an endless line of Progress till the Day of Renovation.
>
> The more a stone wastes, the more polished does it become. The very veins caused by fusion, contortion and regeneration only beautify the marble in which they remain embedded. Life is a long serious poem with all its ups and downs, its hollows and heights.
>
> The river runs continually onwards, whatever be the rock-obstacles and water-falls on the

way, always seeking its parental eternity of the deep, deep Sea.

The effulgent rays of the Sun are essential for every organic growth on earth. That which is ablaze is full of de-light; that which is de-lighted lives for ever.

The whole Universe is ascending the huge Ladder of Perfection, towards that one goal of Divinity, each wise being leaving a foot-print behind in order to lead and to direct those that follow. Those that move recklessly, fall; those that move goodmindedly and humbly, rise for ever and ever!'

* * * *

Once on some solid ground in New Berlin
When He outstands as did the Lord in Raè,
Fresh dawn shall drop in its dark cup of day—
A rose-drop tinging well the life within!
Men shall drink deep this Wine of Wake and win
E'erlasting bliss; no wasting breath away
O'er sins of shells and lies, (avaunt foul play)!
His light alone its church shall illumine.
O Berliners! For four long years and more
With stress and strain, of Krupp tubes you made use
And found but stately halls of peace pulled down;
So live that when you sink thro' death's dark door,
The same gun-holes like telescopes suffuse
Your souls with heav'nly scenes of pure renown.

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IV. **Early Religious Poetry of Persia :** By the Rev. Dr. J. H. Moulton, M. A., D. D., D. Litt. (Cambridge University Press, 1911) Price 1 s.

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